THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LXI SAN FRANCISCO AND BERKELEY, CAL., FEBRUARY 1, 1911 No. 5

OUR LIVES.

Our lives are full of odds and ends,
First one and then another—
And though we know not how or when
They're deftly wove together.

The weaver has a master's skill,
And proves it by this token—
No loop is dropped, no strand is missed,
And not a thread is broken.

Not e'en a shred is thrown aside,
So careful is the weaver,
Who, joining all with wondrous skill,
Weaves odds and ends together.

—Aubrey de Vere.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

THE CHANGING SITUATION IN OAKLAND.

The sale of the properties of the First Presbyterian and the First Methodist churches in Oakland will change church conditions considerably in that city ere long. Business structures will be erected on those sites and the churches will build new houses of worship some distance from the business center. The sums received, $300,000 and $275,000, respectively, will make it possible for them to construct buildings much more suited to modern church needs than those now in use on the sites occupied by them for many years.

What the result will be as to membership and congregations remains to be seen. It will be scarcely possible to secure locations that can be reached so conveniently as the present ones from all parts of the city, and the churches will show wisdom if auditoriums are arranged so that they can be made larger or smaller by connecting rooms as the need may be.

The removal of these two churches from the business center will leave the First Congregational to occupy the field alone there. Business has coveted its site for some time, and doubtless something like a half million dollars will be offered for it in the near future. The question of staying or going will not be one easy of solution. In our judgment, business in posesssion of the First Presbyterian and the First Methodist sites can get along well enough in Oakland. It will not damage any business to have that church remain right where it is. Two mercantile establishments on the corners north and south could, for example, be more advantageously connected by the intervening church building than they could be by a saloon or two sandwiched in between other business more respectable. Most people would rather walk from store to store along by a church than by a saloon, or, perchance, even a grocery.

The question of moving should be considered from the moral and religious view point. Where can the First Congregational Church do the most good for Oakland? In an address given at the meeting of the Men's League Tuesday evening of last week the Rev. Dr. Kloss said that though the past history of the church read like a romance, its best record was yet to be. And his words in that connection suggested a modern plant on the present site which should be made a great religious, social and civic center. He regards its opportunities as almost unparalleled anywhere in this country.

No other church on the Pacific Coast has perhaps quite so fine and so large a body of strong influential men as the First Congregational of Oakland. Constituted as it is the First Congregational Church of Oakland has at more than one critical time proved itself to be the power that has molded civic affairs for righteousness. We believe that this side of San Francisco bay needs and will always need a church readily accessible from all parts of the territory covered by the different cities here situate, and would deem it a mistake for this great church by a change of location to put itself where it could not reach and touch and influence as widely in the future as in the past. And we write with all the good in mind that might come to the weaker Congregational churches by a change on the part of the First Church to a location which, because of less accessibility, would scatter its membership and congregation among them to some extent.

If our First Church were to sell its site in Oakland, and build in an accessible place, it could not be many blocks away from its present location. In fifteen or twenty, or twenty-five years business would be demanding that site, and the reasons that apply now would apply then. Indefinitely business could say, "move along."

If the present location were to be sold and a new one bought not far away, with the determination that a building suited to the needs of the work for several centuries would be erected there and no more moves made no matter what the pressure of business, there are not a few reasons for the belief that wisdom would be found in such a course. The new location would need to be one just as easily reached by street car from all parts of the territory on the Oakland side of the bay as the present location. The fact that from miles around in all directions people can, without change of car and by walking only a few hundred feet, reach the First Congregational Church of Oakland has had considerable to do with its upbuilding.

A member of the church with whom we were conversing a few days ago remarked that in his judgment the church ought to remain right where it is for the next fifteen or twenty years, and then move only a short distance. But this must needs be considered: Can as fine a site "for all time" be secured near the business center fifteen years hence as can be secured now?

But all this aside, we should like to see the church remain right where it now is, and a few years hence put up there a structure that would answer "for all time." We like the old places. And for a time at least the First Congregational Church of Oakland located elsewhere would not seem itself. Were our membership there we would never favor a change of location provided the money could be secured in any other way for such a building as a few decades more will make absolutely essential.

As we finish the foregoing, information comes that the First Presbyterian Church contemplates the purchase of a location on Telegraph avenue as far out as 26th street. Such a move will make it, to a great extent, simply "a church of the neighborhood"—and not so good a neighborhood as some other church fields; for, close on one side will be the business part of the city.

CLEVELAND'S DOWN-TOWN CHURCH.

According to publications in Eastern papers Congregationalists in Cleveland and in all Ohio are wondering what is to become of Plymouth Church, situated in the down-town section of the city.

Congregationalists on the Pacific Coast, who know something of the history of that church, are wondering also and are watching all movements and experiments with interest. That is the church to which the Rev. Dr.

Temple went after his nine years' highly successful pastorate with Plymouth Church, Seattle. Differing with the leaders of the Cleveland church as to the course to be pursued to put the church where it could do a work really worth while, Dr. Temple resigned at the end of one year.

According to the Cleveland Leader a unique year's experiment closed recently and the pastor, the Rev. N. M. Pratt told the trustees how he had used $10,000 that had been entrusted to him to carry on the work in accordance with certain ideas of his and show during that time what could probably be done.

The understanding was that if he could show that Plymouth Church still had a mission in that part of Cleveland a fund of at least $30,000 would be raised to convert the chapel into a community parish house to be put at the disposal of the thousands of young men and young women in lodging houses in that neighborhood.

The pastor is anxious to keep the church where it is. He finds that it can minister greatly in various ways. One is by having a reception room where young women without homes can entertain their friends—there being for many no place now except in their own rooms.

There are said to be ten thousand young men in the Plymouth parish. Mr. Pratt's experience so far has been very satisfactory to the financial leaders in the church, and it looks as if the money would be forthcoming to continue it.

We believe that it was something like this that Dr. Temple advocated when he was in Cleveland. He wanted to see something doing, not caring to have a few men of wealth put up a large amount of money each year to keep going a work which reached only in a small way those needing to be reached and helped and which, as then conducted, had no promise of a future. It seemed to him like putting money into a hole without bottom.

SEATTLE MINISTERS IN TOUCH WITH THE WORKINGMAN.

Our Congregational brethren in Washington are seeking to keep the churches in close touch with workingmen. At the recent meeting in Olympia of the State Federation of Labor, the Rev. Dr. Strong and the Rev. Wilfrid Withington of Seattle and the Rev. W. C. Wheeler of Tacoma were in attendance as fraternal delegates. And it is significant that they were the only ministerial delegates in attendance. We believe, however, that they represented federations of ministers and not merely the Congregational churches.

Mr. Withington and Mr. Strong were put on a committee headed by the state organizer of labor to appear before the governor and a committee of the Legislature in the interests of the movement for an eight-hour work day for women.

A few months ago The Pacific made mention of a work inaugurated in Seattle under the leadership of Mr. Withington from which considerable good is coming. Through it the men's clubs and other church organizations have been inviting representatives of labor to speak to them on labor questions.

Speaking of the meeting of the State Federation of Labor in Olympia, Dr. Strong said to a Seattle newspaper reporter: "I was deeply impressed by the meetings of the federation. There was a spirit of fairness and a high sense of justice and a dignity in deliberation and a determination to put the wants of mankind first, that was very encouraging to a man who believes in democracy."

As to the church and labor unions he said: "It is coming to be felt that the work of labor unions and the church coincide in purpose and ultimate object, since the church in recent years is more and more regarded as bringing in the reign of justice and righteousness on earth."

Every such effort as this to keep in touch with the workingmen is worthy of commendation. It was aptly said at the meeting of the Congregational National Council in Boston, by the Hon. H. M. Beardsley, a prominent laymen, of Kansas City: "The church cannot justify itself if it shall concern itself alone with charity toward those who suffer in the industrial battle, nor yet in pursuing methods heretofore pursued to gather a portion of the industrial host into its membership. * * * The church must have direct part in the establishment of rules under which the Kingdom can exist. It may hesitate to grapple with the great questions which lie at the foundation of property rights and the basis upon which men shall live together; but these concern the Kingdom. No doubt there are rules which may be established which rest back on the principles of eternal justice and which God himself has ordained. We, men of the church, must be honest enough and brave enough to search for the truth here and to follow its teachings wherever it may lead."

A needed utterance and an apt one also was that of the Rev. Dr. Cady of Dorchester, Massachusetts. Speaking on "Social Equities," at the Council, Dr. Cady said: "We have clash of interests sublimely indifferent to all colors and badges, recognizing only that which the millionaire has in common with the beggar. Our mission is not to the rich or to the cultured; neither is our mission to the laboring man or to the poor. Our mission is simply to man as a man. That a man bears the lineaments and possesses the needs of a man forms the union card in our fraternity. Of the Church we shall say, as Rosevelt said of the White House, "The door of the Church shall swing open as wide to any laborer as to any capitalist, **but no wider.**"

Of late, so widely have been proclaimed the wrongs of the laboring man, so much has been the encouragement, toward resistance, given him, that in not a few localities he is in the saddle now, riding many an industry hard on toward its death.

Happy the minister who in these troublous times can keep the correct balance between capital and labor!

A FAR-FAMED ENGLISH PREACHER TO COME TO NEW YORK.

Telegrams early this week announced the acceptance by the Rev. J. H. Jowett of Birmingham, England, of the call to the pastorate of the Fifth Avenue Presbyterian Church, New York City.

Dr. Jowett declined this call a few months ago, but it was renewed and in such a manner as to lead to an acceptance. Thus America secures a man whom the Rev. Dr. Campbelll Morgan called not long ago "the greatest living preacher." English Congregationalism gives him to American Presbyterianism. For fifteen years Dr. Jowett has been pastor of Carr's Lane Church, Birmingham, England, whither he went as successor to the famous Dr. Robert Dale. He is 46 years old and has had only two pastorates, his first being for six years at Newcastle-on-Tyne. As president of the Free Church Council of Great Britain he has for the last year occupied the highest position to which a Non-conformist minister can attain. Educated in the universities of Edinburgh and Oxford, scholarly, practical, devout, he has long been a commanding influence in Great Britain. On this side of the Atlantic he is known mainly through his writings. There lies be-

fore us now a most helpful little book by him, recently published by the Pilgrim Press, Boston, "The School of Calvary." In this book, in an article on The Sufferings of Christ, he tells us that the range of our possible sufferings is determined by the largeness and nobility of our aims. "It is possible to evade a multitude of sorrows by the cultivation of an insignificant life. * * * Cultivate negations and large tracts of the universe cease to exist. For instance, cultivate deafness and you are saved from the horrors of discord. Cultivate blindness and you are saved from the assault of the ugly. Stultify a sense and you shut out the world. And therefore it is literally true that if you want to get through the world with the smallest trouble you must reduce yourself to the smallest compass. * * * Tiny souls can dodge through life; bigger souls are blocked on every side. As soon as a man begins to enlarge his life his resistances are multiplied. Let a man tear out of his soul the petty selfish purpose and enthrone a world-purpose, the Christ-purpose, and his sufferings will be increased on every side. Every addition to spiritual ambition widens the exposure of the soul and sharpens the perception of the world's infirmity and the sense of its own restraints."

The foregoing thoughts are merely incidental—the aim of the article being to show that the all-absorbing redemptive purpose was bound to introduce the Savior to great and ceaseless suffering.

This book and all the writings and utterances of Dr. Jowett minister in high degree to spiritual culture. His coming to this country will add in great measure to the church as a living force for righteousness.

Not a few of the readers of The Pacific will remember a sermon by Dr. Jowett published in our columns on the 18th of last August. It was on "The Fruits of Effeminacy." In that he said concerning the expression "Back to Christ," "Yes, let us go back not only to the kindly Christ, the pitiful Christ, the good-natured Christ, but to the holy Christ, who lived and worked and died that he might redeem us from sin." In that connection, Dr. Jowett said. "The biggest thing in Christ, the thing which separates him from you and me, is his eternal and burning antagonism to all sin. And it is high time that his own church and his own individual followers should be dominated by his holy passion. * * * There are times when we ought to bruise rather than to yield, to wound our loved ones by our antagonism rather than to wound them more deeply by our compliance to their sin."

"We must learn to say 'No,' and to say it in the uncompromising spirit of the Lord," concluded Dr. Jowett, having as a text the words in Samuel "Now the sons of Eli were the sons of Belial."

It is not surprising that when the International Sunday School Association representatives were in San Francisco a few weeks ago and asked the assembled ministers to name men whom they would like to have on the program for the convention in this city in June that one of the first names to be uttered was that of J. H. Jowett.

The Fifth Avenue Presbyterian Church, by which Dr. Jowett has been called, is one of the great churches of that denomination in this country. It was to that church that Dr. John Hall, the Scotch-Irishman, came in 1867, and for whom a million dollar church building was erected. His memorable pastorate lasted nearly a third of a century. The church sought Dr. Campbell Morgan as pastor several years ago. He declined the call only for the reason that he thought he could do a better work where he now is in London. Every year when he comes over here the church has him in its pulpit as supply. The salary to be paid by the church to Dr. Jowett will be $12,000.

We read recently in a biography of Dr. Hall some interesting facts concerning the building of the house of worship of the Fifth Avenue Church.

It was built in 1875 and cost, all told, nearly a million dollars. Of this amount Robert Bonner gave $131,000; R. L. and A. Stuart, $65,000, and William Sloan $50,000.

When the church was opened for use the 191 pews were sold for $520,000. "Nothing like "it was ever known," said Robert Bonner the next day to Dr. Hall.

There was some criticism at the time at an expenditure, for church purposes, so great. In explanation of this the biographer says Dr. Hall "saw in the institutional life of the Presbyterian Church a tremendous force." "That force could only be felt, be realized, in a great and growing city by an institutional life worthy in external character of the life it represented. It was not needless display, but a harmony between the external and the inner life which attracted him in the plans for a permanent building of larger proportions than the ordinary church life demands. The building represented to him the place he felt Presbyterianism should have in the forming of the city life and in the molding of future character. Into the new building he built his own life and heart, not for his own sake, but for the sake of that which was dearer to him than life."

In the foregoing is a thought well worth remembering —that a church edifice should represent the place the church should have in forming city life and molding character.

POMONA COLLEGE.

California Congregationalists are proud of Pomona College—of the men who laid the foundations thereof and of the men who in early and in later years have given themselves to its upbuilding.

It was a gracious and worthy act that the college should choose for the first honorary degree conferred by it in the twenty-three years of its existence the Rev. Charles B. Sumner, the founder of the college and ever since identified with it as one of its professors. A graduate of Yale and one who all the years has been adding scholarly acquisitions he will bear with honor to the institution the degree of LL.D., which it has conferred upon him.

We rejoice with our Southern California friends over the raising last year of its added endowment of $250,000 and the opening up of the way for the retention of Dr. Blaisdell as permanent president. In an address at his inauguration last week President Eaton of Beloit College, Wisconsin, said: "Fifty institutions of learning—West, South, East and North—unite in presenting their congratulations to Pomona College and its new president. We all have faith in Pomona, knowing its history, its high standards, its trustees and its faculty. We have great confidence in Pomona's new president, a confidence which I, as one who has known you (turning to Dr. Blaisdell) from your childhood, am glad to voice. Born in a home uniting the best traditions of Dartmouth and Mount Holyoke, you were reared in a college atmosphere. Your college experience in the West and the East have fitted you for the task you undertake. You were a trustee of a college in a northern town, and for the past six years you served upon the faculty of Beloit, where you displayed ability as an instructor and as an executive.

"We extend to you our comradeship in your responsibilities as an administrator, in your large plans for building here an institution conspicuously great, and in your kindling of high loyalty in your student body.

"As one who has already been privileged to place in your hands three college degrees, I now extend to you the affectionate salutations and warmest good wishes of educational institutions, both universities and colleges, here represented."

President Blaisdell then gave an address on "The Culture of Loyalty in College Life." "The very entity of the college," he said, "inheres in this—that it serves at no other than the supremely determinant point in the unfolding of the intellectual man." Taking the young man and the young woman at that plastic time when they are becoming self-directing agents in the world of ideas the college has before it the tremendous responsibility of inspiring, befriending, guiding them.

"It is in this very period of life that the spirit of idealistic loyalty first rises and then floods into its exuberance. Whatever other quality youth may lack this craving for a cause is at once the pre-eminent token of youth, and a noble and valid foundation for life and character."

"This, then, is the problem of the college," said President Blaisdell, "the culture of loyalty. This is the human reality, that a youth's robust and real, but untutored loyalties are now submitted for direction. Here is the field of the primary collegiate concern. In this very boy of these identical and unpolished enthusiasms which he now is, inheres the task of the college. It must begin with the actual, and from the stock of these crude but real loyalties which the lad now unquestionably is must grow the loyalty which he should be and shall be."

In the course of his address President Blaisdell defined the true college "as a company of comrades consecrated to life's great loyalties."

A final word was: "The supreme advantage of the college which is distinctly Christian is in the fact that all this struggle is set and the arena is spread in that high and challenging world of unsurpassed loyalties which makes the very substance and composition of Christian history and proceed out of the central and initiating loyalty of Jesus standing to challenge the sons of the new centuries to the fidelities of the future."

WHITMAN COLLEGE.

The Oregonian expresses the judgment that if Congress shall determine to donate to Whitman College at Walla Walla, Washington, the site of the abandoned military reservation near there it will be doing a gracious and commendable act. The paper says editorially concerning Whitman College: "It is a growing and beneficent factor in the development of the great Inland Empire. Its work is being done on broad, non-sectarian lines, and its influence on the life of the country of which it is the center is wide and beneficent. Wise and good men are its chief impulse; good men and women are its fruit."

Whitman College, we believe, advanced among other pleas for this donation, the claim that Dr. Marcus Whitman saved "the Oregon country" to the Republic. The Oregonian does not read history that way though it favors the donation. Our judgment is that the Oregonian does not read this feature of the history of the Pacific Northwest aright. We are of the opinion that when the wheels of Dr. Whitman's old wagon rumbled down the western slopes of the Rockies, and it had been shown thus by him that "the Oregon country" was accessible to women and children, it began to be saved to the American Republic. No matter with what intent Whitman made his heroic and memorable trip to Washington and the East, that which he did in forwarding immigration to that region had large part in settling later the boundary question between England and the United States.

DR. JEFFERSON OF BROADWAY TABERNACLE AT STANFORD.

According to announcement in the Brooklyn Daily Eagle, the Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, will start on Monday, the 6th, for Palo Alto, California, under engagement to deliver at Stanford University a course of three lectures on "Immortality".

Dr. Jefferson's stay in California will be brief, inasmuch as he is expected to be in his pulpit the last Sunday in February. Congregationalists will regret that his visit is not to be of such duration as to allow the hearing of him in other places as well as at Stanford.

Broadway Tabernacle has long been a great Congregational center and influence. One of the world's great preachers, Dr. William M. Taylor, of Scotch blood and training, stood in its pulpit for nearly a quarter of a century; and with Dr. Jefferson as pastor in recent years it has continued its record of worth.

It has church property valued at $900,000. Last year it expended $39,843 in home expenses and gave $23,268 in benevolences, largely to the Congregational societies, $11,224 going for home missionary work. The church pays a salary of $10,000

DR. AKED ON ABRAHAM LINCOLN.

The Rev. Dr. Aked of the First Baptist Church of New York City, will give his famous lecture on "Abraham Lincoln," at a meeting of the Congrgational Club of San Francisco and vicinity in the St. Francis Hotel, Monday evening, February the 13th. Arrangements have been made for the accommodation of a large number of persons at the banquet that evening, attendance at that meeting being for women as well as for men. The distinguished visitor and speaker will make the evening one to be desired, and especially so as one of America's great men will be considered from a Briton's viewpoint.

Dr. Aked came only a few years ago from England to his pastorate in New York, and San Francisco and these Western shores, needing the best for their best development, naturally covet him. The difference between an English Baptist and a Congregationalist is less than between an American Baptist and a Congregationalist, and Dr. Aked would feel very much at home immediately in our fellowship.

As already announced in The Pacific, he will supply the pulpit of the First Congregational Church of San Francisco for three Sundays, beginning February the 12th.

A BROOKLYN MINISTER FOR AN OAKLAND PULPIT.

It is expected that the Rev. Robert W. McLaughlin, of Park Congregational church, Brooklyn, New York, will come to the Pacific coast early in March and will occupy for several Sundays the pulpit of the First Congregational church of Oakland.

Mr. McLaughlin has been pastor of the Brooklyn church since 1908. Before that he was for six years pastor of the

First church of Grand Rapids, Michigan, going thither from Kalamazoo, where he was pastor for five years. He has been in the ministry a little more than fifteen years, having been ordained in 1895.

CHRONICLE AND COMMENT.

A missionary in Japan writes of visiting recently a Sunday school at the close of which the children marched from the room to the tune of Yankee Doodle. She says she doesn't find life in the Orient in the least monotonous.

Mr. Bryce, the English Ambassador to the United States, in the new edition of "The American Commonwealth" says of the American universities that "the European observer can express now with even more conviction than he could twenty years ago the opinion that they constitute one of the most powerful and most pervasive forces working for good in the country."

In a recent address the Rev. Dr. John F. Carson, of the Central Presbyterian church of Brooklyn, New York, said that there were 700,000 unchurched men and women in the Borough of Brooklyn. By this he means that there were that many people absolutely unrelated to any church in that borough, and that this vast number was largely people with former Protestant affiliation. This is a population larger than the city of Detroit, 85,000 greater than the city of Buffalo, 300,000 more than Baltimore or Cleveland.

San Francisco and the whole Pacific Coast are happy over the outcome of the contest for the Panama Canal Exposition. Just what it will mean for the Coast, and especially for San Francisco, will depend on what is put into the Exposition—besides money. It should be conducted on a high moral plane, for one thing. Dr. Addison, a prominent Congregational laymen, expressed it well in the words, "Quality, not quantity." It is to be hoped that such men will have some influence in shaping the course of things.

Dr. John R. Mott, secretary of the World Student Christian Federation, has gone a trip across the Atlantic with the aim of bringing about co-operation between the Christian student bodies throughout Europe and also in Egypt, Palestine, Syria, Asia Minor, Turkey and the Balkan States, with a similar movement in this country. Dr. Mott will first confer with the leaders of the movement in Great Britain, Holland, Germany and Switzerland, later extending the work into the Holy Land and throughout the near East, and also attending a meeting of the World Student Christian Federation at Constantinople, April 24 to 30.

The Boston Transcript remarks: "The man who is visiting Boston for the first time this winter is having rather a sad time in attempting to hear the regular pastors of the prominent churches here. Dr. Gordon of the Old South church, and Paul Revere Frothingham of the Arlington Street church are in Europe; Dr. Mann of Trinity, Dr. Van Ness of the Second church, Copley square, and John Hopkins Denison, pastor of the Central church, have been ill (the latter for a long time) and unable to occupy their pulpits. Rev. John McGraw Foster of the Church of the Messiah is on a trip to the Pacific coast, and Bishop Lawrence will start soon for the same place. Luckily the "supplies" for these able ministers have been capable and successful, but the regular pastor in all these pulpits it would be hard to supplant."

An effort is being made to raise in New York city $100,000 for a new building for the famous Jerry McAuley mission. Walk into the mission any night of the year and you will find there the lowest dregs of humanity. Every sort, from the university man downward, may be found there. The most wretched are the most welcome. They are not questioned, nor are promises exacted; they are not expected to observe any rules except the rule of order; they are not lectured on their past, but they are treated kindly and invited to stay. Although essentially a religious institution, religion is not forced upon them, but they are treated like brothers. Here the spirit of the founder of Christianity lives and moves and endures. The Rev. F. B. Meyer of London said not long ago: "It is unusual for me to visit the United States without finding my way to this sacred spot, hallowed by the thousands of souls who have there been rescued from almost indescribable depths of sin. Blessed spot, as I have visited there before, I hope to visit there again, always to derive new inspiration and blessings to the soul, and new faith in the gospel." Dr. A. T. Pierson once said: "If you would like to feel as if you were reading a new chapter of the Acts of the Apostles it would be well for you to visit the Old Jerry McAuley Mission."

The best selling book at the Western Methodist Book Concern store in San Francisco during December, 1910, and January, 1911, was Dr. Cull's "A Modern Revolt form Rome." President Jordan of Stanford University said recently concerning this book, "A very interesting California story." Bishop Hughes wrote in January concerning it: "It is not, as the title might suggest, a heavy discussion of the tendency away from the Church of Rome. Rather, it is an appealing piece of fiction through which one feels still the force of truth. The book reads in too real a fashion to be merely a work of imagination. It has the human touch throughout; and there is no surprise when one learns later that it represents in large part the actual experience of a good man. The book is both an ecclesiastical and a domestic romance; sad yet free from bitterness; glad, and yet free from lightness. I commend it cordially." A few Sundays ago Dr. Cull had the interesting experience of having a commercial traveler whose work takes him over the country from San Francisco to New York seek out his church so as to hear him preach, having read his book with much interest. The Pacific has heretofore announced that this book can be had from Jennings & Graham, at 5 City Hall avenue, San Francisco, by mail for $1.35, or at the store for $1.25. But we tell it again. For it is a book well worth reading.

A COMMUNICATION FROM SOUTHERN CALIFORNIA.

To the Editor of The Pacific:

Dear Sir:—If you will permit me to refer to the contribution of Mr. David C. Bell, criticising Dr. Clarke's "Sixty Years With the Bible," appearing in the last issue of The Pacific, I want to say it gives me the heartiest kind of satisfaction to read your editorial comment on that article. I consider it one of the clearest, most temperate and most cogent rebuttals of such a position as Mr. Bell's, that I have ever observed. It is very painful to us of the benighted group to which the distinguished Professor of Christian Theology of Colgate University belongs, to note the misrepresentations and aspersions which seem to inevitably creep into all so-called "apologetics for the faith." For one, I am personally acquainted with Prof. Clarke. I have sat in his class-room, and talked with him by the way, and come under the benign and uplifting influence of his gracious and winning personality. I have been genuinely

inspired by his writings, and have known of a large circle of thoughtful, Christian men and women who have looked to him for light and have not been disappointed. It is therefore the more incomprehensible how a man like Mr. Bell can sweepingly condemn the candid, reverent and loving way in which Prof. Clarke treats the vast problem of Biblical criticism.

Let me assure Mr. Bell,—if his eye ever falls upon this note,—that it is the presence of such open-minded, fearless and spiritual men in the church today, which makes another Robert Ingersoll impossible. For the notorious infidel attacked with invective, intemperance and scorn just those unessential points and palpable textual inconsistencies and unintelligently accepted theologies which men like Prof. Clarke are today treating from the angle of reverent, painstaking, moderate and consecrated scholarship. If the school of temperate and well-balanced Biblical critics should pass from the earth we should witness such a recrudescence of Ingersolls as would appall Christendom. Can men who are turning thousands of our college young men and women, and tens of thousands of our thoughtful business and professional people, away from rash skepticism and infidelity, to a faith founded on intelligence, "that maketh not ashamed,"—can such men, I say, be regarded in any light except as exponents of virile, vital Christianity?

Mr. Bell should distinguish between the critic who minimizes the claims of a spiritual experience, and proceeds upon his destructive way trusting only in his own acumen and warped by his own predilections, and the hosts of students who refuse to stultify themselves and the Book, by putting it beyond the pale of the same honest scrutiny which we give all other things on God's footstool.

SHELTON BISSELL.

A CHRISTIAN SCIENCE CONTRIBUTION.

San Francisco, January 30, 1911.

To the Editor of the Pacific:

Dear Sir: Having read the letter published last week in the Pacific from a subscriber who asked for more light on certain points concerning Christian Science, I present the following reply:

A more careful reading of the pages of Science and Health, from which this inquirer quotes, is all that is needed to supply a satisfactory answer. For example, to state that on page 329 of her book Mrs. Eddy says that "Divine Mercy never pardons," does not convey the meaning shown by the context. The statement in the 1906 edition of Science and Health (from which it would seem that this partial quotation was made) is: "Divine Mercy destroys error, but never pardons it." The meaning is made still clearer in more recent editions through the statement: "The pardon of divine mercy is the destruction of error."

Again, it is no more correct to refer to God as "a divine Principle" than it would be to refer to Him as "a divine Love." Mrs. Eddy never used such an expression. The statement referred to on page 465 of Science and Health is this: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." On the same page she further expressly states that there is only one God or Principle.

Christian Scientists have no desire to urge their conception of God upon the consideration of those not prepared to receive it; but it seems impossible to conceive of God as all-wise, all-powerful, and omnipresent divine Love, or Principle, and yet as less than the infinite Person.

Christian Science teaches that man, as the image or idea of God, is spiritual. This is the opposite of the teaching of pantheism, which, as popularly understood, concelves of God and man as both spiritual and material.

Jesus taught that a knowledge of God would bring salvation from sin, sickness and death. He refused to attempt miracle-working to satisfy the desire of His critics for a "test," and we have no reason to suppose that He would have submitted to the processes of "laboratory experimentation" recommended by your inquirer; yet He continued to do "many mighty works," and to refer His followers to them as an example of what they should do through an understanding of His teachings. We have no record that any institution of learning in Jesus' day was willing to "stand sponsor" for His teaching; yet the history of the early church shows that Christians were possessed of a knowledge beyond that of the schools. This understanding of God transformed the lives of men, and enabled them to bear the "fruit" by which Jesus said the correctness of their teaching could be judged.

Thanking you for giving space to these comments.

Yours sincerely,

OLCOTT HASKELL.

TREASURED LETTERS.

W. N. Burr.

Members of Schubert Clubs and others interested in "literary people," may enjoy reading three or four old letters that I keep among my treasures.

Some years ago The Youth's Companion printed an article on Schubert, written by Canon Farrar, in which the great musician was described as a man of "extreme irritability." Carl Jager, in his "Great Composers of Germany," quotes Schindler as follows: "We do not meet in Schubert's life with mountain or valley, but only a level plain over which he moves with an invariably steady and equal step. The evenness of his disposition too, which resembled the smooth surface of a mirror, was with difficulty ruffled by external matters his spirits and actions were in complete harmony with each other. It must be confessed that his days glided away as well befitted the life of a citizen, born in poverty and dying in poverty."

Canon Farrar's estimate of Schubert's "disposition" differed so widely from Schindler's that I was curious to know what some of our leading students of musical literature might have to say about it; so I addressed a letter to Edward Ireneus Stevenson, the eminent musical critic who was at that time editing a department in The New York Independent, and I received a very prompt reply. I am very glad that all this was before the days of the almost universal use of the typewriter by men of letters, for it gave me an autograph letter from start to finish, in Mr. Stevenson's own fine and usually very clear hand-writing. He wrote:

My dear Sir:,

In regard to your interesting letter of the 24th inst., I would say this: Canon Farrar is inaccurate, at least. Schubert's disposition rarely showed signs of "irritability" —let alone "extreme irritability." The recentest, and best, biographers, especially Sir George Grove who however optimistic is here an authority, assert from careful knowledge of the point his singular evenness of temperament, his patience, his almost boyish nervousness at "making a scene," which was, indeed, part of his diffidence in general. The consensus of his most trustworthy

biographies all runs to support this. Consequently, Jager's rather allegorical phrases are not mere amiable exaggerations; and Canon Farrar's phrases are, certainly, (aside from comparing them with Jager), incorrect and ungenerous. He does not even narrate that often-discussed litle anecdote of Schubert's brief official duty in the Hansburg Hof-Theatre; and it was, undoubtedly, a matter of a composer's artistic obstinacy; not personal incivility. Schubert was not at all a saint; but few composers have been more beloved by their kin and friends. Such is the way I look at Schubert in the light of some of his most explicit students. It has even been my privilege to know one who knew him—of course, when he was in early and insignificant life.

Very sincerely yours,

EDW. I. STEVENSON.

Impelled by a spirit altogether curious and not at all critical, I also called the attention of The Youth's Companion to Canon Farrar's estimate of Schubert as compared with that of Jager, Schindler and others, and that brought me another "treasure letter," all in purple ink and written evidently with a stub pen. Here is this companion letter:

Dear Sir:

You will see on reflection, that whatever difference there may be between Farrar and your other authority, the Companion is not responsible for it. In such a case we do not vouch for the statements made. The name of Archdeacon Farrar is appended, and we do not assume in such matters to correct what our contributors write, or to verify their history. We have to presume that the contributor is accurate, but if the readers are misled they at least know who it is that misleads them. Of course we need not say that we try always to engage writers who will not mislead. We take it that your criticism was meant in a kindly spirit, and thank you for it. To ourselves we seem to be like a minister, quoting in his sermon from some other writer. It does not follow that the statements quoted are true; or that the logic is good. But we could not change a statement made by Farrar over his own signature and then attach his name to the article.

Yours truly,

PERRY MASON & CO.

Thus endeth my correspondence concerning Schubert's "disposition." Probably this great composer was more or less like the rest of us, and we have none of us yet attained unto perfection, in this matter of "disposition."

Once upon a time I read The Youth's Companion very closely every week, as has almost everybody else at some time in his life. All "Companion" readers are familiar with the name of C. A. Stephens. It would seem almost like the dropping out of Hamlet from "Hamlet" if C. A. Stephens were to fail to write a serial or two, and ever so many short stories, for The Youth's Companion every year.

Another "Companion" writer whose style was similar to that of Stephens, was Charles Adams. I labored for some months with the impression that possibly C. A. Stephens and Charles Adams might be the same man—the initials of the latter and the first two initials of the former adding weight somewhat to the impression—and then, unable to "hold in" any longer, I wrote the "Companion" a letter of inquiry. Not long after I was delighted to find in my mail one day an autograph letter from C. A. Stephens himself, written from his home up somewhere among the Maine lakes. There is nothing "Spencerian" or "vertical" about Stephens's hand-writing—it is just a jolly, happy-go-lucky scrawl that bubbles over the paper too light-hearted to give a thought to preciseness. Mr. Stephens writes:

"Dear Sir:—The Youth's Companion has sent me a letter from you asking certain questions anent C. A. Stephens, Charles Adams and some other folks—a letter which they desire me to answer. The Youth's Companion appeared to think it a good joke on me, or on Mr. Adams, or on 'some other folks.' For myself, I am willing to call it a joke; for I am mightily pleased to think I have any 'constant readers' in California or anywhere else! But I am afraid Mr. Adams would not see it in that light! I'm almost sure he wouldn't! He writes on similar subjects as myself, and writes so much better (and is fully aware of it himself), that—well, seriously, I would not advise you to write to him asking if he is C. A. Stephens or to suggest to him that his stories are like those of that poor author. He might,—well, he might not like it a bit! As to the 'some other folks' I do not quite know who they are and I'm sure they are not I, about as sure as I can be of anything whatever. The Companion wishes me to say to you that it was glad to hear from you; and so was I.

Very cordially yours,

C. A. STEPHENS."

I have never yet felt quite sure that C. A. Stephens and Charles Adams are not identical.

Once upon another time a Margaret E. Sangster scrap-book was nearing completion in our house, and I was commissioned to write Mrs. Sangster, then "The Postmistress" of Harper's Young People, to ask for an autograph to accompany a picture that had been cut from the "Young People" and pasted on the front page of the scrap-book. Instead of a little slip bearing only the name of this gifted woman I received in due time a letter which is perhaps the very choicest of all our "treasured letters." Mrs. Sangster wrote:

"Dear Sir:—The sweetness of your kind 'God Bless You' fills my heart with fragrance, and I send back the prayer to the dear home among the faraway mountains of Colorado. I wish these eyes might look some day upon their glory. You shall have a better photograph for your scrap-book than the one which gives me a more venerable aspect than is my right, as soon as a budget which is daily expected comes home. Meanwhile with thanks for the assurance of interest, and grateful appreciation, I remain, Faithfully yours,

MARGARET E. SANGSTER."

Anyone in these days of choice periodical literature may enjoy the companionship of a host of the world's noble men and women, and some of us walk more closely every day, no doubt, with many with whom we have never met face to face than with many with whom we daily touch elbows; but there is an added sense of acquaintanceship when a personal letter comes floating in from one of these "paper companions." I have seldom dared to disturb our busy writers, but when I have screwed up my courage to write them (enclosing stamp for return postage), I have usually been rewarded with more than I had asked.

La Canada, California.

"Now, Johnny, what was the sermon about?"

"Weren't you listening, mother?"—Punch.

THE EVEN BALANCE.

By Edward Lincoln Smith.

That is to say, the proper relation in any church between the amount raised for current expenses and the amount given for benevolence. The goal to be constantly striven for should be to make its benevolence equal its current expense. Benevolence starts small, and current expense fills the entire horizon, but the business affairs of the church ought to be put upon such basis that they will be taken care of without anxiety. The church ought to bring into the foreground its benevolence interests. The impression given by a church ought to be that its chief end is to extend the kingdom of God in the world. It should take such systematic care of expenses that they do not need to be mentioned often in public. These matters ought to be looked after without public notoriety. They involve no benevolence. For all salaries and incidental expense of the church there is value received by the community for which it can afford to pay as truly as for anything purchased for personal comfort. The church has for every citizen a positive value in helping to train his children, to create a wholesome moral atmosphere, to strengthen public opinion and his own soul. Would you live in a community where there was no house of God? Does not the absence of the church decrease property values, increase the dangerous elements, the expenses of courts and jails, and make the community intolerable as a place of residence? Every man, even he who never goes inside a church, gains in pocket from its presence. The habit of looking upon contributions to church maintenance as benevolence ought to be discarded. It is paying for what one receives.

The church cultivates in the community the spirit of unselfish devotion to the good of others. Look in the benevolence columns if you would know the true development of any church and the leadership of its minister. Blank spaces in the Year Book indicate a lack of the true Christian spirit. This is what injures both church and minister. Poverty or paucity cannot excuse them, for the amount is of no consequence to God or man if it is in proportion to ability. Neglect shows a self-centered church. Something can easily be placed to the credit of the church in every column of the Year Book. The development of this record should be the dearest ambition of every church and minister.

It is well to set the goal of the even balance before the church as a standard to be striven for, and to urge upon every conspicuous occasion the giving away of as much money as the church spends upon itself. If that goal is kept constantly in the mind of the church, and more nearly approached each year, there will be astonishment at the ease and speed with which the result is attained, as well as of the greater ease with which current expenses are all met. The spirit of forbearance and unselfishness will increase in the church. It will become possible to do a work through the State that has stood waiting for the lack of funds.

No sooner has the goal of the even balance been reached than it will be passed. Let the benevolence of the church go soaring on to whatever glorious total consecrated ability may make possible. It is a mistake to be afraid of urging churches and congregations to give away money. To give for the good of the world is both an expression of spiritual devotion, and a means of grace. The most generous person in the church may be the person who gives a modest sum in cash but a large sum in the sacrifice involved. Great care should be taken in presenting these matters. Giving should be done secretly, without regard to one's neighbor. The development of the right spirit is of vital concern to every Christian if he would see his own church prosper and the kingdom of God extended in the world. The goal, then, should be set at the even balance. The ultimate result of a far greater benevolence than current expense account will be for the eternal glory of the church.

Seattle.

WHAT IS A CHRISTIAN CHURCH?

The Rev. Wilfrid Withington of the Keystone Congregational Church of Seattle, recently answered this question for the Brotherhood Era as follows:

1. A Fellowship of Worship whose Spirit rests and gives peace, restores and inspires all souls that it touches; a fellowship whose Living Lord and a message of The Kingdom ever new fill the future with hope and the present with strength.

2. A Divine Business House, the economy, the efficiency, the regularity the originality of whose members in their co-operation make a flawless machine by which the Divine Energy may transform the world.

3. Christ's School and Home, where every child that enters unfolds into His likeness and undeveloped persons are wooed and won to freedom and to light.

4. A Common Carrier (or means) **of Service** whereby every human need in every spot on earth will be found and answered with healing benevolence and wise good will.

5. A Channel of Citizenship through which the Christ ideal shall dominate the legislation and administration of every city and country under the sun.

6. A Voice of Song wherein the joy and music in human hearts shall find adequate united expression; and sound of song and symphony, the oratorio and hymn shall burst the heavens at last and make us one with Him.

An Ideal for a Church.

Under the caption, "My Ideal for a Church," the Rev. Ansel E. Johnson of the Congregational Church at Monrovia, California writes:

A union of all who will, for the uplift of all who lack, in the name of Him who loves.

A clearing-house for moral ideas and moral activities.

The center and soul of the community or neighborhood in which it is—the Social, Educational, Religious—the inspirational center.

Having as its circumference the bounds of the race, each part of it reached by straight lines of resolute purpose and constantly enunciated plan.

CHRISTIAN SOCIALISM.

Rev. W. A. Ward, General Secretary of the Christian Socialist Fellowship, will address the Congregational ministers' meeting in San Francisco Monday, February 27, at 11 a. m., and will answer the question "What is a Christian Socialist Fellowship?" The meeting is open for anybody who may wish to attend.

Mr. Ward recently held twelve meetings in the churches of several denominations in St. Louis, Mo.

His credentials record the fact that he has been well received by the churches in the East and South. His itinerary will permit of only three days for the Bay Cities, February 26th, 27th and 28th. Churches desiring his services will do well to make it known at once. For information or engagements, address J. W. Wells, Chairman Committee of Arrangements.

Are you in earnest; seize this very minute.
What you can do or think you can, begin it,

Among the Churches.

CALIFORNIA.

San Francisco, First.—The pulpit will be occupied next Sunday morning by the Rev. A. W. Palmer of Oakland. In the evening by Rabbi Meyer of the Temple Emanuel.

Rocklin.—After several months' discontinuance of the preaching services it has been arranged with Mr. Eckles to hold such a service the fourth Sunday evening of each month.

Loomis.—Three persons were received into church membership at the January communion, one by letter and two by re-confession of their faith. The reports read at the annual meeting showed a healthy growth in all departments.

San Francisco, Bethany.—By error of the writer, Bethany church was accredited in The Pacific of last week with a membership of 137 only. It should have been 168, beginning the year 1910 with a membership of 137 instead of 147 as reported in year book; 53 members received in 1910, but year book will not account for all because 10 were counted last year instead of now as should be.

La Jolla.—The Christian Endeavor Society having concluded the study of Arthur H. Smith's "Uplift of China," is taking up Josiah Strong's "Challenge of the City." Marked interest and good attendance are resulting from the change from the regular topics, to the study of a mission text-book. The Sunday school has adopted the Pilgrim International Graded Lessons for 1911. Equipped with tables, blank books, pictures, pensils and other needed paraphernalia, the school starts on a new era of constructive work.

Monrovia.—The annual supper and business meeting last week was attended by nearly 200 persons. Reports showed that 15 had united with the church during the year, the net gain being 13 and the membership now is 83. The total amount of money received and paid out was close to $2,000. During the year in improvements and in care of the church building about $550 was expended. The addition built in July at a cost of $600 has been invaluable in the church work. The church assumed self-support during the year. Rev. Ansel E. Johnson is pastor.

Woodland.—January 25th was set apart for the annual meeting of the church. The ladies prepared refreshments which brought all together in a social way; following was the roll call with a goodly number responding with scriptural verses. Our pastor, Rev. C. M. Streeter, was instrumental in bringing about the most hopeful and encouraging meeting the church has ever known. He wrote letters to all non-resident members, which are many, but the responses were so uplifting and encouraging, Mr. Streeter felt rewarded for the effort. Officers were elected and committees appointed to take up new lines of work; altogether the church feels a spiritual uplift and has renewed zeal to do whatsoever its hands find to do.

Saticoy.—The annual meeting of the Congregational church of Saticoy was held January 6th, with a large percentage of the membership present. A live interest was manifested in every department of the church. The treasurer's report showed all bills paid, and a small balance on hand, and that there had been no strain to secure funds. The report of the deacons brought out the fact that twenty-one had been added to the church, fourteen of these upon confession of faith. The Sunday school is in the best condition in the history of the church. The church steps into the new year, not only with a live interest in the work, but with a quickened hope. Rev. Hiram L. Hoyt has been with the church as pastor for five years. The church showed its perfect confidence in Mr. Hoyt by voting unanimously to install him as pastor, if he would accept the same at their hands, with the help of a council.

WASHINGTON.

The New Building at Irondale.

The building in process of erection by the first Congregational church of Irondale, the "Steel City" of the Pacific coast, will be ready for occupancy sometime during February.

The new church building presents a splendid appearance and is probably the most imposing building in Irondale. When completed it will offer excellent advantages for holding church services, and the main auditorium will be one of the finest church rooms to be found in any Western town of the population of Irondale. The lower floor is subdivided into a number of rooms which may be used for Sunday school purposes, parlors and reception rooms. This lower floor will be finished first and be made ready for occupancy before the work of completing the auditorium will be started. The rooms are so arranged that several open together and these will be at once furnished and made ready for church services. Suitable furnishings have been secured from the old Congregational church in Port Townsend, and these will be placed in the building when the plastering is finished.

The work of church building has been carried on steadily during the past few weeks, and notwithstanding the unfavorable weather, a force of men has been employed in enclosing the structure. The shingling was a matter requiring considerable time, as the amount of roof space to be covered is large. The church society has been holding services under many inconveniences since its establishment in this city, and these were held until recently in a chapel tent; this place, while small, was used until the winter weather commenced, and from that time one of the small rooms of the Turner building was used for the purpose, as well as supplying quarters for the Irondale Brotherhood. The new building will relieve this situation and when services are held late in February the new church will be warmly welcomed by the church people of this city.

OREGON LETTER.

By George H. Himes.

January 19th was the silver wedding anniversary of Rev. and Mrs. E. S. Bollinger of the Highland Church. It was an occasion for rejoicing, and a large number of the members of his congregation and friends of his church extended congratulations.

The adjourned annual meetig of the First Church of Portland was held on January 12th. Reports were read from all departments of the work of the church, and the note of encouragement was universal. The membership of the church is now almost one thousand. After the reports were read and acted upon, a social hour followed, during which refreshments were served by the Brotherhood of the church, formerly the Men's Club, of which Mr. William D.

Clarke is president. He is a grandson of the late Rev. C. A. Huntington, who was for a number of years pastor of the Congregational Church at Eureka Cal. Mr. Clarke is an accomplished civil engineer, having had most excellent training. His father, Mr. Dexter D. Clarke, a member of the Society of Civil Engineers of the United States, is the chief engineer of the Portland, and one of the oldest and most faithful members of the First Church, having united with it on July 2, 1864.

Mr. James Steel, who has been connected with the First Church since July 2 1864, was so unfortunate as to have a slight stroke of paralysis about three weeks ago. He is now recovering from it and will go this week to Los Angeles to remain a few weeks. For many years he has been one of the stand-bys of the church—always dependable.

It was the privilege of the writer to be a guest of the Brotherhood of the Oregon City Church one evening early in this month. That organization is very much alive, and has a membership of seventy or more. The degree of enthusiasm which pervades it is certainly most commendable. Rev. Mr. Proctor, the pastor of the church, recognizes in the Brotherhood a strong, arm in the general work of the church.

Plans are being perfected to begin the erection of the Atkinson Memorial Church at an early day. An extremely eligible site for this church was secured more than a year ago on the northwest corner of thirtieth and Twenty-ninth streets.

The services in the First Church last Sunday evening were in the interest of the "Big Brother" movement. Dr. Dyott characterized it as "standing for applied religion of a non-sectarian brand. It means that a man as a big brother with that touch of humanity which makes all mankind akin, is interested in a boy who needs him as a brother. It means, as some one has said, 'one red-blooded, competent, willing man and one live boy who is in danger of drifting' and that the man saves the boy from ruin and shame, and helps him to become the man he ought to be —that is the 'Big Brother' movement."

"The movement is now being inaugurated in Portland, and every man who has a place in his heart for a boy, especially for a boy who is not altogether good, ought to enlist in this movement. Who are some f the boys needing a 'Big Brother'? Dr. Dyott asked. In reply, he said: "They are such boys as are brought before our Juvenile Court, and such as are in danger of committing such deeds as would cause them to be taken there."

Judge William N. Gatens, of the Multonomah Circuit Court, made the opening address of the evening. He has had charge of the Juvenile Court for some time and out of his experience it is his judgment that the principal causes for juvenile delinquency are six, as follows: 1. Poverty. 2. Neglect of parents. 3. Demoralizing moving pictures. 4. Divorce. 5. Lack of moral training in the home and the school. 6.Existing marriage laws.

Judge Gatens has no use for the reform school. In speaking of it he said: "No boy should be committed to the reform school if there is any hope for him, for the reform school never reforms a boy any more than a penitentiary does a man. Both institutions are necessary only as a protection to the public."

Rev. W. H. Meyer, of the Congregational Church, was, on January 14th re-elected as President of the Citizen's League, a position which he has held since its organization.

Portland, Jan. 22, 1911.

REPORT OF THE QUARTERLY MEETING OF THE WOMENS' HOME MISSIONARY UNION.

There was a goodly gathering at the quarterly meeting held at the Market street church, Oakland, on January 19, 1911, notwithstanding the unfavorable weather, and it was a day of good things.

Mrs. Perkins presided and the meeting was opened by the singing of a hymn, Bible reading and prayer. Mrs. Perkins called attention to the way in which the women who visited the sepulchre after Christ's resurrection, obeyed the injunction of the angel to "go quickly and tell his disciples," for they "did run;" and she urged that we do his work with equal eagerness.

The secretary's report was read and accepted.

Mrs. Dodge, who has recently been elected corresponding secretary, gave an informal report and an encouraging outlook.

Mrs. Goodsell, superintendent of box-work, sent her report, which showed an increasing interest in this work, boxes having been sent even beyond the limits of California into Oregon and Washington.

Mrs. O'Brien's report on the distribution of literature was very interesting and her plan of writing to the distant auxiliaries will surely be helpful to them and bring them into close touch with the work.

Mrs. Lucas, the treasurer, read her report, which was accepted.

In giving her report for the Japanese Home in Oakland, Mrs. Botsford said she had visited it recently and found it in a favorable condition, but there was still need of more furnishing to make it comfortable. Any furniture, especially beds or bedding, would be gratefully received. The receipts for the quarter were $249.90, and the balance on hand, $98.70. The Home is at 730 Telegraph avenue, Oakland.

Mrs. Snyihiro, wife of the pastor of the Japanese church in San Francisco,told of the struggle that church is passing through just now. Their income has been cut off, but the need of the work is so imperative that it seems impossible that it can be dropped. What can be done? The church and pastor's residence are at 928 Devisadero street, San Francisco.

Mrs. Hinman was introduced as the new and much needed traveling secretary. She gave a pleasant greeting and a hint of how she hoped to be helpful.

The Cradle Roll report, given by Mrs. Piper, was full of interest and showed the good in starting the missionary interest in babyhood.

The morning session was closed by a devotional service led by Miss Gadalius, who made a strong appeal for help in bringing the gospel to her own people, the Jews, in San Francisco.

Mrs. Griffiths, the wife of the pastor of the church, then invited all to lunch in their Sunday school room, and the good things then provided were fully appreciated.

The afternoon session was opened by prayer by the Rev. Mr. Griffiths.

Miss Brown made an earnest appeal for the support of the work of the Japanese church in San Francisco, and especially for the young men, who are exposed to so many temptations here. She said they were nearly all from good homes, and their mothers had the same hope and interest in them that we have in our sons. Miss Brown is the daughter of John Brown of Gettysburgh, and a ripple of applause swept over the audience as she took her seat.

Rev. Geo. W. Hinman, of the American Missionary Association, spoke of the work of the association. The wo-

men give time for missionary study giving the men the benefit of it, and the best cure, he said, for the problem of uplifting backward races was Christian education.

Mrs. Rathbone gave an interesting, although necessarily brief report of her visit to the Triennial Council

Mrs. G. H. Schneider, president of the Woman's Home Missionary Union of Illinois, brought us a greeting from the east, and gave an interesting history of the work of women for missions from its earliest conception.

Mrs. E. D. Ward, of the National Interdenominational Council of Women for Home Missions, gave some idea of the work of this council, and the benefits resulting from the economy of work and money where all denominations joined hand in hand, each doing what seemed nearest to them. She was a bright and fluent speaker, and the audience hung on every word, and were convulsed with laughter at one time as she told of the difficulties of a committee in preparing a book for mission study, and the time seemed all too short.

A rising vote of thanks was given to Mrs. Schneider and Mrs. Ward, and also to the ladies of the church, who had entertained us so hospitably.

Rev. W. H. Cross made the closing prayer, and the meeting adjourned.

MARY M. BELL, Sec'y.

THE SYSTEM OF CHURCH FINANCE.

There is surely something wrong fundamentally with our system of church finance, and I think after only ten years in the work of the ministry, I have discovered the weak spot. How comes it that the church is the only organization one can join without knowing what it will cost? If I join any of the very popular secret societies, or any club of any kind, I am compelled to pay a stated sum for the necessary expenses of carrying on the organization, with regularity and promptness.

In the last analysis the question of giving simmers down to the individual, and no very successful scheme has yet been thought out to reach every one in a congregation and induce them all to give as they should.

A converted drunkard said to me the other day "how is it there are so many 'tight wads' among Christians?" I said because men believe through the brain and not the heart. Of course I see clearly that you could not say to men "it will cost you so much to be a member of our church," but you could very clearly inform them that they will be called upon to bear their share in the very necessary expenses of supporting the organization of which they seek to become members. Twenty-five per cent of the present membership are carrying the burden. Appeal after appeal is made, and the twenty-five per cent respond with increased gifts, and everybody appears happy and satisfied! How to reach the seventy-five per cent is the crucial question.

Missionary societies are far "too easy," and in my judgment one half of the churches now receiving aid should be self-supporting. Too much modesty on the part of ministers and the financial committees is to be seen on every hand. More candor would serve a good purpose. Men must be taught that it is more blessed to give than receive.

HONESTY.

WANTED.

A preacher, for the whole or part of his time, to engage in a good, clean, very remunerative business in his own town. Write (Rev.) W. A. C. Rowse, 121 11th Ave., North, Seattle, Wash.

The Home.

THE HEART OF A FRIEND.

A heart that is glad when your heart is gay,
And true in the time of cares;
That halves the trials of a fretful day
And doubles the joys that it shares.

A heart that can cheer your heart with its song
And comfort your hour of need;
A heart that is brave and faithful and strong,
Wherever misfortune may lead.

A heart that is yours when the way seems dark,
And yours in sunshine, too;
A heart that cares not for rank or mark,
But only the heart of you.

A heart that will shield when others abuse
The name that it knows is fair,
That would rather miss fortune and fame than lose
The love of a friend that is dear.

A heart that will hear no ill of you,
But is ever quick to defend;
A heart that is always true, steel true—
Such is the heart of a friend.

—Cornelia Seyle.

SERENITY IS POWER.

Quick temper is a lack of mental and moral culture.

The ill-tempered Christian is not a Christian at all, no matter what his faith may be.

There is but one evidence, I believe, in all His life that the gentle Christ ever showed even righteous indignation.

Anger is crude, and is an element of our early savage ancestry, when men tore at each other like brutes.

Many people imagine it is an evidence of a high spirit to be quick-tempered. It is merely an indication of crudity.

The really cultivated man never shows anger; the man whose spiritual nature is highly developed never feels it. He is serene under all conditions.

Many of us aim at this state, but few reach it. Yet it is a goal worthy of a life-long effort.

Every time we yield to an irritable impulse, we put ourselves out of harmony with the universe. Every time we overcome such an impulse and remain calm, we bring ourselves nearer to divine law.

We all know the miserable sense of humiliation which follows after a burst of anger. We feel an indescribable emotion of abasement. We have stepped down from our own ideal of ourselves.

This is true even of those who imagine that they believe a quick temper to be an accomplishment. That is only an opinion acquired by a false education. While the knowledge that anger is ignoble comes from the Infinite.

The habit of ill-temper, once acquired, is a difficult one to break. It requires patience and faith and character.

Vanity, too, is an aid. A girl who prided herself upon always wearing becoming gowns and hats was once rebuked by a friend for her quick temper.

"Don't get in a tempest over every little annoyance," the friend said, "it is so unbecoming. It quite spoils your

looks when you are in such a mood." The young woman had often been told her temper was a sin and a vice, but she had never before been made to feel that it was "unbecoming," like an ugly hat or an ill-fitting frock. She set about the task of controlling her temper, and succeeded admirably.

First, she controlled her speech, then she controlled her appearance, and after a time she found her feelings were controlling themselves.

In one burst of anger we exhaust enough vitality to take us through days of hardship and deprivation, or to enable us to do some great deed of courage and heroism.

In little, continuous ill-tempers we dissipate our strength as a leaking gas main wastes its force, poisoning the air with the element which should be conserved for light and heat.

"Serenity is power." Let us all remember the great truth contained in those three words.

The noisy thunder does nothing. The silent lightning strikes.—Ella Wheeler Wilcox.

Would'st shape a noble life? then cast
No backward glances toward the past:
And though somewhat were lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise.
Beware no fellow man thou hate
And so in God's hand leave thy fate.

—Goethe.

TOO MUCH STRESS PLACED ON DUTY.

A woman writes in the Michigan Farmer: I wonder if there are women besides myself who are tired of being told their duty? Every newspaper you pick up has its page given over to telling women what to do and how to do it; every trade magazine of whatever sort devotes some space to telling woman her right place, and, as for the magazines devoted entirely to putting women right, they are legion. So many are there in the United States alone that it would keep a woman busy reading all the time were she to take every one of them and try to absorb them. It has even gotten to the point where we have to be told it is our duty to have a good time. We might excuse the writers who tell us our duty in regard to work, but when it gets to where they begin to tell us it our duty to play, it is high time to call a halt.

Why is it thought to be the proper thing to be always prodding women, anyway? Why not nag the men a while? I have heard of countless mothers' magazines, but I have yet to hear of a fathers' magazine anywhere. Yet it seems to me that the fathers are more often lax in their duty than are the mothers. Fathers have a habit of thinking that they do their whole duty when they furnish the food and clothing. Suppose mothers decided to stop their care of the children with cooking the food and making the clothes?

But few mothers do that. I suppose there are some mothers somewhere who neglect their children, but most that I know of go to the other extreme; they do too much for the youngsters. Women are quite apt to do too much anyway, and men are just as apt to let them. "Some one has got to do it," remarks the woman, and she buckles in.

Women, as a rule, are prone to overdo everything. They fly to extremes, both in work and in leisure. The woman with some money does absolutely nothing, while the woman who must work, works herself to death, instead of striking a "mejum," in the words of Samantha Allen.

And what's the use nothing is gained by overdoing, while a great deal is lost. Vitality is wasted, good humor vanishes, and with it good looks, and no one in the house but yourself notices what you have done.

A neighbor of mine worked herself up into a frenzy over house cleaning last spring. She started in March, long before the fires should go out, and in one week cleaned a ten-room house from garret to cellar. The cleaning included washing the porch pillars and all outside paint on a big house. When it was done she could scarcely hold up her head; in fact, she had just strength enough left to call her husband's attention to the work she had done.

Was he proud and grateful? Not a bit. He listened coldly to her recital of the hard work she had done, and then said brutally, "Well, I don't thank you for working so hard.

American Missionary Association

THE NATAL MONTH

of the two great Presidents, Lincoln and Washington, is February.

LINCOLN MEMORIAL SUNDAY,

the great day of patriotic and Christian study in our Congregational Sunday-schools comes on

Sunday, February 12th,

which marks the exact date of the one hundred and second birthday anniversary of

Abraham Lincoln

The AMERICAN MISSIONARY ASSOCIATION has prepared a brief leaflet for use on this memorial Sunday. No anniversary could be more important or significant to the youth in our Sunday-schools, Endeavor Societies and churches.

The American Missionary Association is seeking to complete the great work which Abraham Lincoln made possible and for which he gave his life. Every boy and girl and every man and woman in our Congregational fellowship must surely be interested in such an anniversary occasion.

A Lincoln Memorial Exercise and Envelope may be secured from any one of the A. M. A. offices.

Last year 120,000 of our loyal Congregational young people kept this important day. Are there not 200,000 to join a solid phalanx in observing Lincoln Memorial Sunday, February 12, 1911?

Offices: 297 Fourth Avenue, New York, N. Y.; 615 Congregational House, Boston, Mass.; 153 LaSalle Street, Chicago, Illinois; 21 Brenham Place, San Francisco, California.

Why didn't you do a little at a time or hire the heavy work done?" The poor woman collapsed, and the doctor just managed to save her from nervous prostration.

THE MIRACLE OF GRACIOUS CHARACTER.

Where are the old-fashioned father and mother? And what has become of that sturdy system (though they didn't dignify it by any such name—with them it was just "bringing up") which produced the vigorous, courteous, mannerful youngster of yore? The Washington Post declares that the old-fashioned mother and the old-fashioned father have become almost obsolete in large cities.

Modern mothers and fathers have ceased to take their responsibility seriously. During the early days of the child's life the task of looking after manners and education is largely shifted to the schools. The education of children, consequently, has become more automatic, and, naturally, lacks the individual touch of refinement and breeding that can be obtained only in the home.

Few schools teach kindliness, gentleness, courtesy, or unselfishness. Such qualities can be thoroughly inculcated only in the home. It is only by the father making a chum of his boy and the mother a friend of her girl that the miracle of a gracious character can be wrought. If fathers would make confidants of their sons, and mothers confidants of their daughters, teaching them to share adversity or prosperity like partners, there would be less dissatisfaction and less extravagance among the growing generation. By unselfishness they would teach unselfishness; by kindliness they would teach kindliness; by courtesy they would teach courtesy. And the world would be the gainer.

Our Young People

"ONCE UPON A TIME."

When all is still on wood and hill,
And from the fire the flickering shadows fall,
With wide, round eyes, filled with surprise,
The children listen all attention, one and all,
To—"Once upon a time!"

The moon climbs high, up in the sky,
And sheds her gentle light on hill and world,
With beating hearts, and fitful starts,
The children listen as the tale is told
Of—"Once upon a time!"

Of gallant knights and fearsome fights,
Princesses, dragons, wily elves and gnomes,
Of giants grim, immense of limb,
Who bear away fair maidens from their homes
In—"Once upon a time!"

The magic swords, and mystic words,
The faithful beasts which talk and counsel give,
The flying steeds, and wondrous deeds,
The story-teller makes them all to live
In—"Once upon a time!"

But ah, at last, the fire dies fast,
The tale is told, the children creep away;
But girl and boy are filled with joy,
And long within their memories will stay
That—"Once upon a time!"

THE MAGIC BASKET.

Kathie and Grace had been at grandpa's just one week of their vacation when they were taken sick with the measles. To be ill was bad enough, but to have no dear mother to nurse and amuse them—for she had gone to Europe with papa—was sad indeed.

"O well, chicks, it might be worse!" comforted Uncle Roy.

"I don't see how," said Kathie.

"I do. You might have broken your limbs and been laid up all summer. As it is, you will be out in ten days as gay as ever. Brace up, lassies," and their uncle went off whistling. "Too bad; I'm sorry for them," he said as he went to the barn for a rake. "Ah! I have an idea," and he laughed aloud. "I'll make them up a magic basket, and, Mistress Fluff, I'll borrow two of your babies to begin the surprise," and he thrust his hand into the hay far back in the mow where the twins had never been, and took out two little gray kittens whose eyes had opened only a few days before. Then he hunted up a basket, partly filled it with hay, and placed the bits of fur side by side. Before going upstairs he took them into the kitchen to show his mother and sister.

"Your plan will be the very thing for the youngsters," laughed Aunt Maud. "I was wondering what we could do to amuse them; homesickness and measles are pretty hard to bear. We will all help to make it a success."

Uncle Roy went to the darkened room, where he made following speech:

"Young ladies, I herewith present you with a magic basket, and"—

"O!" giggled Grace, and, "What is it?" from Kathie.

"No interruptions, please. This basket is to contain something rare and lovely each morning as long as the measles last. Allow me to wave my wand the correct number of times, and then you shall behold—what?" Uncle Roy raised his wand (grandpa's cane) and circled it slowly and impressively over the basket three times, then he lifted the cover, and the brown eyes and the hazel beheld the kittens fast asleep.

"O the darlings!" burst from two pairs of red lips.

When Uncle Roy departed, he left the twins hugging the wee pussies very, very close, their faces wreathed in smiles.

The second morning, at exactly the same hour, Uncle Roy tiptoed into the room with the magic basket.

"O, what is there for us today?" cried Kathie, while Grace smiled and dimpled.

"Allow me, girlies, to present you with something from grandma's pantry," and he laid before them the daintiest ten o'clock luncheon imaginable; and O the dishes, bits of pink and white loveliness!

The next morning there were two of the gayest hammocks ever seen, made by this same kind uncle, blue and white for Kathie, green and white for Grace. How the dolls did enjoy swinging back and forth through the long summer day, for Auntie Maud hung the hammocks from bedpost to chair, close within reach of the little mothers' hands.

The following day it was a box of odds and ends, trinkets and scraps of lace and ribbon and velvet—just such a store of things every little girl loves to look over and fashion into something for her dollies.

Then one morning it was a bird with a broken wing, which they tamed and petted and loved until it was able to fly away.

When Aunt Maud popped her rag doll with its ward-

robe of old-fashioned clothes into the basket and bade Uncle Roy introduce her as "Mistress Matilda," the twins were greatly pleased. To think dear Aunt Maud had played with Matilda and loved her as truly as they loved Florence and Mabelle!

Grandfather said he must help the cause, so he made two sets of doll furniture from pine cones, which Kathie and Grace said they would "keep forever and always."

One morning it was leaf cups filled with great purple raspberries.

The ninth day the twins were so well that they met Uncle Roy at the chamber door, and the cover of the basket was lifted instantly, disclosing two white rabbits.

"O! O! O!" and Kathie and Grace hugged the bits of bunnies as they had the kittens, within an inch of their lives.

The next morning the magic basket held two small blue envelopes, one for Kathie and one for Grace, which, when the seals were broken, were found to contain invitations to a barn party from three to four.

"May we go, grandma?" they cried.

"Yes, dearies; and don't you want to share the party with some little girl?"

"Why, yes," slowly, "but we don't know any one," returned Kathie.

"You choose one, grandma," said Grace.

"Well, children, there is a dear little girl who lives at the foot of the hill. She is very poor and seldom has a god time. I will ask Uncle Roy to go for her directly after dinner."

At five minutes to three Kathie and Grace ran to the barn, where they found a little girl waiting for them whom Uncle Roy introduced as Eva White. A lively game of tag was soon started, which was followed by drop the handkerchief, spin the cover, and puss in the corner.

Flushing and laughing and merry-hearted they ran, when Aunt Maud called, and sat down to a dainty tea, just within the great wide-open barn dors. The strawberries were the reddest and sweetest ever picked; the biscuits, thimbl-shaped and brown and delicious; the sponge cake as light as feathers, and the ice cream "elegant."

"The measles have given us ten lovely surprises and a dear new friend. I just love them and Eva," said Kathie three hours later.

"So do I," agreed Grace.—M. Fielder, in Christian Register.

CARROL'S BAD DAY.

There was once a little boy named Carrol, and he went every day to the big gray school around the corner. He was too small to learn real lessons and carry a school-bag, but he was large enough to go to the sunny kindergarten, where Miss Norma taught all the little girls and boys.

Every morning mother gave Carrol his little lunch basket at quarter of nine by the shiny kitchen clock, and said: "Good-by, dear; come right home when kindergarten is over."

One morning Carrol had started for the big gray school around the corner, when he saw a hand-organ with such a funny monkey. Somehow he forgot that the little clock had said, "School time, school time," and he started after the organ. The organ-grinder did nt go toward the school, but went up another street, and Carrol followed.

After the monkey had danced and picked up pen ies and put them in a tiny pocket of the coat he wore, and had tipped his red cap, the man picked him up and started farther away. Then all at once Carrol remembered kindergarten and Miss Norma. While he was thinking of school, the big school clock struck nine, and it sounded as if it said, "Late, late, late!" nine times.

Carrol ran all the way back to his own street and up the steps of the school; but, as he hurried through the hall, the piano was whispering the soft music, and he felt ashamed as he slipped into the kindergarten. There was on place in the ring for a little boy who was late, so he sat down by the sand table alone, and the big kindergarten clock said sadly: "Car-rol, Car-rol!" Another boy sat in the leader's chair.

After kindergarten was over Miss Norma said, "Wait, Carrol, I want to see you," and he had to tell her why he was late—about following the monkey and going up the wrong street—and when he finally said good-by and started home, he had been so long that his mother was waiting for him.

"I'm sorry, little boy," said mother, "for Aunt Helen was here with Dexter and the cart to take you to grandma's for lunch, but she couldn't wait."

Then what a sorry little boy looked with tears in his eyes at the shiny kitchen clock that had told him exactly when to go to school. Lunch was waiting; but the cocoa was nearly cold, and the toast had no lumps of yellow butter on it, for they had all melted. When lunch was over Carroll asked mother if he might go for a walk with his friend Edgar; but Edgar had finished his lunch and gone. All Carrol could do was to play alone while mother made a new dress for Baby Nan.

At bedtime father came to see if Carrol was tucked in, and found him wide awake.

"What it is, son?" he asked.

"I've had a sorry day. I lost my leader's chair, I had a cold lunch, and Edgar didn't wait for me. Do you hear my little clock? It says, 'Lis-ten, Car-ro;l lis-ten, Car-rol,' and I m going to listen and watch."

Next day he said, "Good-morning, Miss Norma," at ten minutes of nine.—J. Lilian Vandermere, in Kindergarten Review.

SOME INTERROGATIONS.

How far is a far cry?
It is wrong to steal a march?
Can you hum an air of unconcern?
Does it hurt to be struck by an idea?
Dil you ever see the shadow of a doubt?
Can the voice of conscience be cultivated?
What artist painted the picture of health?
When the welkin rings who answers the ring?
What florist raises the pink of propriety?
When fortune smiles does she show her front teeth?

CONSIDERATE.

Marjorie, aged 4, bumped her head on a key in the front door, says the Chicago Tribune. She went in the house and put some cold cream on a rag and then went to the door and tied the key up carefully. As she was leaving she said, "I will call in the morning to see how you are."

We all are travelers that throng
A thorny road together,
And if some pilgrim not so strong,
As I, but footsore, do me wrong,
I'll make excuse—the way is long,
And stormy is the weather.

—Fitz Hugh Ludlow.

MILLS COLLEGE.

Only Woman's College on Pacific Coast.

Eastern Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped science laboratories and gymnasium. Special attention given to health of students. Provision for outdoor life and sports. Courses so arranged that new college students may enter second semester, opening January 11, 1911.

For Catalogue, address President Luella Clay Carson, LL.D., Mills College P. O., California.

"OUR TOTAL CHRISTIANITY"

—By—

REV. CHARLES R. BROWN

Formerly Pastor First Congregational Church, Oakalnd, California

Price 30 cents.

Single sermons, pamphlet form, uniform size, 12c each by mail.

A limited number of Rev. C. R. Brown's best sermons can be had from

WOOD & COWDREY
Publishers and Agents
876 Broadway, - - Oakland, Cal.
Price List Sent Upon Request

PACIFIC THEOLOGICAL SEMINARY

—Located at—

Berkeley, Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 23, 1910. Address President,
J. K. McLEAN, D.D.

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Association

Accredited by State Board of Education.

The 19th year begins in July and the Kindergarten reopens this year, July 25.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7, San Francisco, Cal.

FERRY'S SEEDS

To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.

FERRY'S 1911 Seed Annual
Free on request
D. M. FERRY & CO.,
DETROIT, MICH.

"I would like to find out some things," said the Cane, "but the Umbrella always shuts up so I can't get anything out of him."

"I can tell you anything," said the Hat, proudly. "I am always getting tips from my master, and then he does most of his talking through me."—Baltimore American.

She—Ah, what power lies in a word!

He—Yes; one word from a woman once blighted my whole life.

She—Yes? Was it "No?"

He—No. It was "Yes!"—Judge.

POMONA COLLEGE

Claremont, Cal.

JAMES A. BLAISDELL, D.D., President

A Christian College for young men and women. Courses leading to the degree of B. A. or B. S.

Schools of Music and of Art.

For catalogue, etc., address,

Edwin C. Norton, Ph.D., Dean

THE CATHARINE

1589 Sacramento Street
MRS. KATE S. HART, PROPRIETOR

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Lakin. From Ferry take Sacramento St. cars.

BLAKE, MOFFITT & TOWNE

—Dealers in—

PAPER

1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Double Daily Service

Via the

Sunset Route

Between San Francisco and New Orleans

LEAVE SAN FRANCISCO 8 A. M. and 4 P. M.

Daily Standard Sleeping Car Through to Chicago Without Change on 8 A. M. Train

ROAD OF A THOUSAND WONDERS

Southern Pacific

Ticket Offices:

Flood Bldg., Palace Hotel, Market St. Ferry Depot, Third and Townsend Streets, Broadway and Thirteenth Street, Oakland